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KILWINNING ABBEY

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AND

MOTHER LODGE

BY

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HALL OF KILWINNING LODGE,

No. 356 F. & A. M.,

CINCINNATI, O., November 9th, 1882.

L. BURCKHARDT, Esq.

Dear Sir and Brother: After the very interesting Lecture on "Mother Kilwinning," delivered by you before this Lodge at its stated meeting last evening, the following motion, offered by Bro. T. PICKERING, was unanimously carried:

"That Bro. ROBT. GWYNN be a committee of one, to confer with Bro. BURCKHARDT and the Editor of the MASONIC REVIEW for the publication of the Lecture for the use of this Lodge, and to have one hundred copies of it printed, for distribution to the Members."

Fraternally Yours,

C. B. MARSH,

Secretary.

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CINCINNATI, O., November 9th, 1882.

*Worshipful Master, Wardens and Brethren of Kilwinning
Lodge, No. 356, Cincinnati, Ohio.*

Dear Brethren: I am in receipt this day of the resolution of Kilwinning Lodge, offered upon the motion of Bro. T. PICKERING, concerning the address on "Kilwinning Abbey and Mother Lodge," which I had the honor of delivering at the stated meeting of the Lodge, held November 8th, 1882.

I thank you for your kind and generous consideration, as contained in your resolution, and in response to its flattering request, I have given the manuscript of the address to the committee named in your resolution, for publication. With many thanks,

Fraternally Yours,

LEOPOLD BURCKHARDT.

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INTRODUCTION.

*To the Worshipful Master, Wardens and Brethren, of
Kilwinning Lodge, No. 356 Free and Accepted Masons,
Cincinnati, Ohio.*

DEAR BRETHREN :—

In presenting you with this address, which has grown out of a visit I was very much favored in making to the Town of Kilwinning, Scotland, (the Home of the honored Mother Lodge,) I make no other pretensions, than a feeble attempt to convey to you the feelings with which I was deeply impressed, as I stood within the precincts of that ancient cradle of Freemasonry, the birth-place of Freemasonry in Scotland, and to give such information concerning Mother Lodge, its historical and traditional associations, as I might be able to offer. In this attempt, I feel that I am only discharging a duty I owe to the Masonic Fraternity, especially to the Lodge of which I am a member, and which bears the honored name of Kilwinning. What I now present to you is the result of my personal observation and reflection, and the study of those Records, which the

place made accessible to me. I have put these together in the form of an address, and respectfully commit it to your generous consideration, and ask you to look upon it, as a loving performance of a pleasing duty. It would be too much for me to expect that my work will afford you as much pleasure, as I have experienced in the accomplishment of it; but if I shall succeed in enlisting your attention for awhile, and affording any information, or instructive entertainment, concerning the scenes, and the Old Histories from whence our Name has sprung, I shall be amply repaid for my labor.

Allow me to add, that in passing among the ruins of the Abbey at Kilwinning, in the building of which, our Ancient Brethren toiled, and in whose Chapter-room, they held their Masonic deliberations, more than seven hundred years ago, I was permitted to pick up from among the rubbish, a piece of a column, said to be a part of an "Apprentice Pillar." I brought it away with me, and I have now the honor of presenting it to this Lodge, and ask your acceptance of it, as a memorial of the grand Abbey of Kilwinning, and as a memento of the faithful founders of Mother Lodge.

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J. H. McAllister

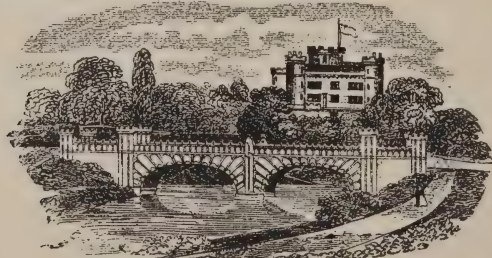


KILWINNING & ABBEY.



Eglinton G. M.

Fac Simile of the Seal attached to Charters and Diplomas granted by the Lodge Mother Kilwinning; also of the signatures of the Earls of Eglinton & Kilmarnock Grand Masters.



EGLINTON CASTLE.

ADDRESS.

It was a bright, beautiful, glowing morning, August 8th, 1879, when the early train from Glasgow, upon which we were borne along, drew up at a little, unpretending station, and the guard, opening the door of the coach, announced the name, suggestive of many thoughts, memories and mysteries, "Kilwinning!"

I had looked forward with great pleasure, and with large expectation of delight to this visit. In some views of it, it was the crowning visit of my protracted absence, and varied wanderings. And now I was really at Kilwinning!

I alighted from the train with feelings which I shall not attempt to describe in view of the accomplishment, of a long cherished and beloved desire.

To the ordinary and casual observer, there was nothing peculiar in this locality to attract the attention of the mere tourist, or to enlist the interested gaze of the external vision. The many would, perhaps, pass by it, or even through it, with scarcely an observant look. The average features of the rural Scottish town were present, common almost to the extent of monotony, with the

usual simple variety of domicile, spire and landscape, affording no reason in themselves why one should tarry there, for the mere purpose of sight-seeing. But

“—in my mind’s eye, Horatio,”

the locality, the range of landscape, the sunny glade, the wooded hill, the peaceful flow of the river, the shimmer of the Frith, were all clothed with attractive beauty and impressive grandeur, as with a robe, woven with the many hands of history, legend and mystery!

I had already seen much of the United Kingdom and of the continent; and pretty nearly exhausted the most approved “Guide to the Tourist,” at least so far as it pointed out the places and scenes of monumental, or attractive interest; had visited places of historic renown; looked upon ancient monuments and grand structures, around which the lore of the past, the sacredness of tradition, and the romance, poesy and chivalry of legend were clustering; had walked in galleries of art; listened to the music of cathedral choirs, which sung like echoes of the long past, and stood hushed in the dim religious light of minster-shrines, which glowed in the vista like the halo of saint-hood; had wandered among Alp-ranges, and sauntered along the shores of mid-mountain lakes, and gazed upon their placid and storied waters; had walked with serious tread among the effigies, the mausoleums, the marble symbols of grandeur and power, the illustrious and monumental dead of Westminster

Abbey; had visited the scenes of childhood in Father-land, and recalled the memories of a long-past home, and the faces of long-absent kindred ; but it was with feelings of peculiar impressiveness and veneration that I now stood within the precincts of Kilwinning, overlaid and attractive as they were to me, with all the mystery and sacredness of a Jerusalem, a Mecca, a Shrine !

Kilwinning lies about twenty-five miles southwest from Glasgow, towards the Frith of Clyde, in the county of Ayr. It is a pleasant, thriving burgh of about thirty-six hundred inhabitants, most of whom are engaged in, and dependent upon the mineral works of that region. They are an intelligent, industrious and hospitable people, and are familiar with and proud of the history and traditions which belong to them as having their homes in the birth-place of Freemasonry in Scotland, and having in their midst the ruins of the Abbey built by the Norman Morville, about the middle of the twelfth century.

The locality of Kilwinning is invested and storied with the legends of an ancient worship, and with the strange, weird mysteries of a wild, but august religion. About a mile to the north of the Abbey of Kilwinning, there is still to be seen the ancient grove of the Druids, with its solemn "three-hill'd altar," now crowned with trees. Here, for long centuries before the coming of the Christian Herald, Vinnén,—now known as St. Winning,—the barbaric severity of Druid worship dominated the tribes of men who wandered here. Here the Druid bard

chaunted his savage lyric, and the wild worshippers sang the mysterious refrain around the altar of human sacrifice, whose bloody fires gave a lurid, but vivid glow to the heathen gloom of those ages of darkness, and to the faces and forms of tribes of men who knew no Sinai or Calvary. They were ages that felt the presence of no spirit of intelligence ; and tribes that had no bond of brotherhood. Ages they were of animated and fierce ignorance ; and men who interpreted Baal with bloody rites, and who worshipped Revenge and Hate !

But those altars are broken down, and only the hills where they were erected remain. The sacrifices have ceased, and Baal, as of old when Elijah smote his priests at Carmel, has vanished away ; and the echoes of the wild Druid song of blood and hate, are hushed, as the sweet chimes of St. Winning's bell now ring out over the homes and woods and hills of Kilwinning, calling the people to the simple, pure shrine and worship of a true and loving faith. Still the fancy of the poet has heard the faint voices of the long past speaking out from the shrine of the Druid, and answering back to the glad ringing of the bell in the gray turrets of the Abbey of Kilwinning,—the solemn response of the Pagan-past, to the Christian-present. And this is what the poet heard:—

“Voices have whispered from St. Winning's bell,
Words of stern import from the turrets gray ;
But Druid groves have thoughts and words as well :
So pause, for one of these must speak to-day.

“Our three-hill’d altar, by old Garnock’s side,
Hath borne the storms of full two thousand years;
No trace remains of all our former pride,
Faint echo lingers upon living ears.

“But listen! mortals of the modern day,
Frail creatures, proud of knowledge, vain of light;
We had no Sinai, and no Calvary,
To break the gloom of our primeval night.

“Our god was Baal,—his symbol was the sun;
He will’d, and all that is on earth, in air,
Worked out his purpose,—for ’tis he alone,
Who giveth life, and blesseth everywhere.

“The groves our temples were; you build vast domes;
Hate and Revenge were our fierce pact and code;
Heaven’s truth was sent to you as sacred tomes,
Love and forgiveness are the laws of God.

“Say, do you practice more the great decree
Your Prophet and your Savior brought from heaven,
More than we did in our dark antiquity,
To whom no boon so precious e’er was given?

“The Druids’ shrine remains,—their faith is gone,
This moral preaching to posterity,
All human creeds must perish one by one!
Faith shines most bright through deeds of charity!”

ST. WINNING.

As early, at least, as the seventh century, or five hundred years before the Abbey was founded, a holy man and missionary of the Gospel came to this region of darkness and reared his cell in what is now Kilwinning. His name

was Vinnen. From this name comes the name of the town. The cell, or kil, of Vinnen, in due time becomes Kilwinning. Upon the site of this humble, monastic cell of Vinnen, (whose secluded shrine brought the dawn of truth-light upon a dreary night of Paganism in this region,) was reared, centuries afterwards, the noble fane of Kilwinning Abbey. The old chronicler, Timothy Pont, says: "Vinnen was a holy man, wich came from Irland with certaine of hes discipells and followers, and heir taught ye Gospell, ye place of residence retaining still ye name Kilvinnin,—ye church or cell of Vinnen, unto quhome as to a notable sante superstitious posterity dedicated."

In the Breviary of Aberdeen which has been published in *fac-simile*, some account is given of the St. Vinnen, to whom Kilwinning owes its name. According to this chronicle, St. Vinnen was a Milesian Prince, whose pious thoughts so turned away from the affairs of state and the business of government, that he gave up the cares of his principality to another, renounced his titles and emoluments, and consecrated himself to a religious life, and to the faithful performance of missionary work and preaching. He left the soil of his fathers, and the opulence and power of his principedom, to carry the words of truth, and the example of a severe life of piety to foreign and benighted regions. He thus entered upon a life of sacrifice by yielding everything which men usually hold dear,—estates, authority, government,—and committed himself

to the endurance of sore privation and great hardship. With the striking temerity of implicit trust, he left the coast of Ireland, with a few followers, embarked upon a raft, and was exposed to the stormy passage of the North Channel, with only dangers compassing him about and momentarily threatening destruction to him and his devoted company. But the All-Wise Will ruled the stormy winds and beating waves, and the Unseen Hand guided the raft through the perils of the sea, until the coast of Scotland was reached, at that point where the river Garnock enters the Bay of Cuninghame.

It was a strange and inhospitable region, and the holy company having but just escaped the perils of the sea,—like St. Paul at Melita,—came to the verge of perishing from cold and hunger. It is not said by this chronicle, that the people of the place showed St. Vinnen much kindness, as was shown to St. Paul by the men of Melita. On the contrary, even nature seemed to deny them sustenance, for St. Vinnen and his company plied the river for fish, but like the first disciples, on the Sea of Galilee, they caught nothing. St. Vinnen became angry at this failure of the river to supply their wants. He was exceeding wroth against the river, and perhaps remembering his Divine Master and the barren fig-tree, he pronounced a curse of perpetual sterility upon its waters. It is said that the river, given to tortuous courses, evaded the malediction of the saint by changing its bed.

The record in this chronicle fails to speak further of the saint in these perilous straits to which he was subjected, except to say, that a deep sleep soon fell upon him, as upon many prophets and saints before him in all ages; that in his sleep there came a dream, and in the dream was transfigured an angel who comforted and strengthened him, and pointed out to him the very spot on which the grand Abbey was afterward reared, and on which he then built his humble cell, and made his hermitage.

Doubtless, somewhere, in some dark corner of dusty and mouldy repose, there are faithful records of his life and work. But to our view the night closes over the history of this holy man; the record of his labors, if such there be, cannot now be found. Perhaps there may be a resurrection for them in coming days. Without question his history was heroic as well as saintly; valiant as well as prayerful. His work, no doubt, was well and faithfully done, well fitting the first steps of sacrifice which he so nobly took. His cell, like a seed of corn planted, grew through the centuries to be the princely and monumental Abbey; and the name of the solitary monastic is inscribed in perpetual record of book and memory. He is the tutelary saint of Kilwinning, and his name is preserved not only in the name of the burgh, but also in the well of St. Winning, situated a short distance westward from the Abbey, of which it was written by the old chroniclers, that it was wont to portend the approach of

war, by flowing with blood, instead of water. His name is also perpetuated and honored in the calendar, by a day known as St. Winning's Day, which occurs on the second day of February, on which day an annual fair is held, when the town's people, and all the country round come together, and abound in the sports and joys of the festive holiday.

A faithful historian of these times, in meditating upon the scenes and events to which I have referred, says :— The time is so dim and distant that the fancy may freely exercise itself by tracing airy forms amid the gloom. Was it in the shade of a forest, or on some fair space of sloping green, that the saint erected his hermitage? Likely enough the great woods spread around, with the white-maned, and black-horned Caledonian bull neither unseen nor unheard throughout their glades. Were the people who dwelt in the leafy covert of the woods wholly enveloped in Pagan cloud and darkness? And was St. Winning the first to bring the tidings of a risen Lord? Is it too fanciful to suppose that the religious fervor of the southwestern Lowlands, which found ever-memorable expression in the revolt against the prelacy, in the seventeenth century, may have been at first kindled by St. Winning, and others such as he, who were animated by a spirit of Christian self-sacrifice, and whose lives may be truly said, in the language of Wordsworth :—

“ To shine still and bright,
“ Apart, like glow-worms on a summer night ;
“ Or lonely tapers when from far they fling
“ A guiding ray ;—or seen like stars on high—
“ Like planets burning in a lucid ring

—Around the great sun of light and life? Is it too fanciful to suppose that to this remote, yet full-welling fountain-head of change, the piety of so many succeeding generations may be traceable? As a fact, these proto-missionaries came to the west,—to that Isle of the Hebrides where the church of Iona was founded,—later to various points along the western coast ; and also as a matter of fact, the men of the west have been historically distinguished for the ardour of their religious prepossessions.

Such is the fame, the glory, which gathers around the life, and haloes the name of St. Winning. Though the full record of his life be lost, and he himself turned to dust which cannot be gathered up again, yet his life of crucifixion becomes a life of transfiguration, and his name, though lost to the principalities of earth becomes a watchword of pious zeal, reform and chivalry,—saintly and heroic ; and his memory is an ever green and a sweetly fragrant presence.

KILWINNING ABBEY.

The Abbey of Kilwinning, erected upon the site of the monastic cell of St. Winning was founded by Hugh de Morville, High Constable of Scotland, in the year 1140.

De Morville, the Norman, was the great officer of state, and the personal friend of the great-hearted monarch, King David the First.

The ruins of the Abbey, as they are now to be seen, scarcely present sufficient data and material for its reconstruction to the eye of the observer. Any attempt to do this would be fruitless. The Cartulary, or Book of Records of the Abbey, is lost or destroyed, so that the most diligent search, has failed to recover it. No adequate idea, therefore, of the grand old fane can now be impressed. The crumbling walls, and the "auld turrets" are still there, notwithstanding Mackay, in his "Lexicon of Freemasonry," informs his readers that not a vestige of the building stands. This is sheer mistake. The ruins still remain, walls and turrets, with spirits and echoes of the long past among their fragments and dust. From these, the imagination may still reconstruct a temple.

Timothy Pont, the chronicler, who wrote towards the close of the sixteenth century, and who had an opportunity of viewing the buildings, when in a better state of preservation than they are now, says:—The structure of the Monastery was solid and grate, all of free-stone cutte; the church faire and staitely after ye modell of yat of Glasgow, vith a faire steiple of seven score foote of height yet standing quhen I myselve did see it.

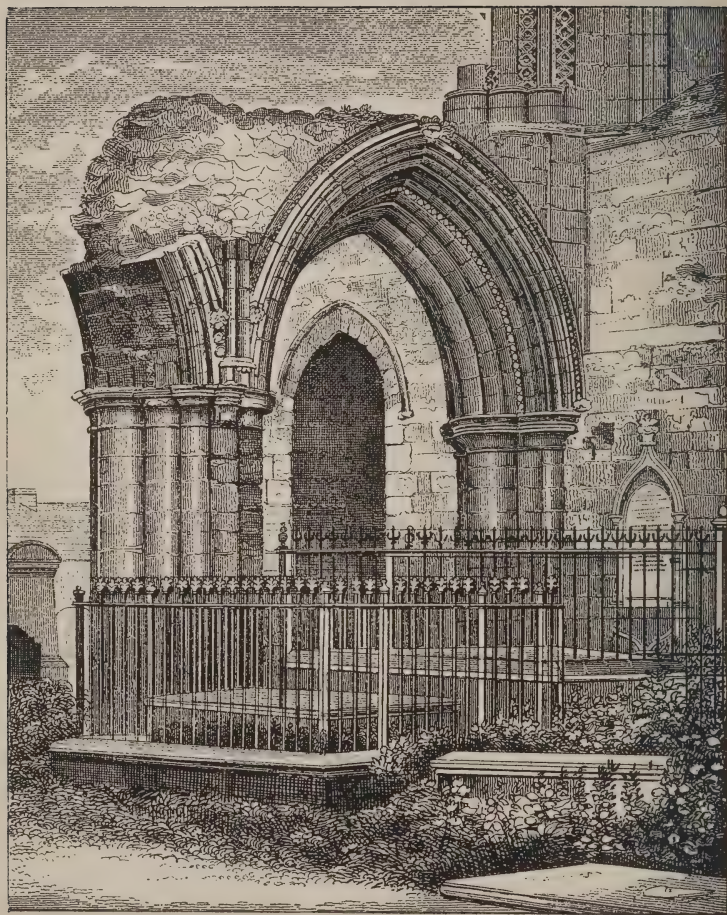
The location of the Abbey is still a commanding one, and it must have been one of surroundings of rare beauty and grandeur before the changes of seven cen-

turies begun their inroads upon its fair scenes. The Abbey of the twelfth century, as Hugh de Morville gazed upon it, stood fair amid the forests, and was looked upon in sovereign eminence from every point of approach. From its many towers far-reaching views of the Scottish South-West, could be enjoyed in varying and splendid panorama. Then, the "sandy knowes" were less extensive than they are to-day, and the Bay of Cuninghame took a wider sweep with its body of waters. Then the Frith of Clyde lay clean and bright to the Isle of Arran,

"That fair Island in the sparkling sea,
"Across whose face through all the scented hours,
"Change melts in finer change from clear green light,
"To purple thunder gloom."

The town of Irvine lay down from the high bank of a former sea to the tidal-beach at Seagate. The Castle of Dundonald stood like a grim sentinel under the hill where the legion of Agricola had formed a camp. The hills of Carrick changed then, as now, with the changing light against the southern sky. Over miles of grey sea, the craig of Ailsa was softly outlined on the horizon. The skerries of Saltcoats, and the promontory of Ardrissan whitened in the flowing surge. On the one hand waved the deep and massy woods of Eglinton, and away northward, to the foot of Kilbinnie Hills, there lay at length the fruitful and romantic vale of Garnock, and environed within the Abbey walls, were the goodly gardens and orchards.

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INTERIOR OF SOUTH TRANSEPT,
KILWINNING ABBEY.

For three hundred years the Abbey flourished in opulence and good works, and was a shrine of pious resort and devotion, and a seat of learning of much renown. Even the ruins of to-day are suggestive and redolent of the influence which the grand fabric worked far and wide during the centuries of its prosperity. But the day of disaster came, the day which spares not men, nor monumental piles, nor shrines, nor faiths. The ruthless persecution which went hand in hand with the Reformation made Vandals of Reformers, and the warfare upon superstition included the despoiling of art, and the tumbling into ruins of the grandest architectural fabrics. In 1512, while the Abbot with his convent were assembled in the septs of the Abbey, Cuthbert, Earl of Glencairn, accompanied by a band of armed men surrounded the place, and forced an entrance. The Earl seized the Abbot, dragged him violently to the gates, and commanded him to open them to the King's Herald and Archibald, Earl of Angus, who were outside at the head of sixty men, all armed with swords and shields. And in 1560, the Abbey itself was destroyed. The destroyers but too faithfully performed their work. Still a remnant of the noble structure withstood the madness of the assailants. A part of the Abbey church and steeple, the south gate of the transept, were undesignedly left as melancholy memorials of past magnificence. Enough is left, even to-day, to attest the zeal and opulence of its founder, and furnishes evidence, fragmentary as it is, of its having

been one of the most splendid examples of Gothic Art in Scotland. Only ruins remain! nothing, to the natural eye, but ruins! The stones of the vast pile are crumbling to dust, to commingle with the dust of the founder, De Morville, who sleeps beneath the ruins.

“ The monks have long departed! Shadows now
Fall thick upon the roofless porch and chancel;
Long since the raging King drew angry sword,
The charter of his fallen house to cancel.

“ No priest or worshipers are left. Ah! vainly
Faith, praying, consecrates the sacred places;
Time is a cruel heathen, and delights
To leave on sacred things his mouldy traces.

“ But no, Hope says—for where of old there stood
The altar and God’s shrine, so loved and treasured,
Comes now the black bird’s ceaseless, gladsome hymn,
Poured forth with gratitude, and joy unmeasured.”

MOTHER LODGE.

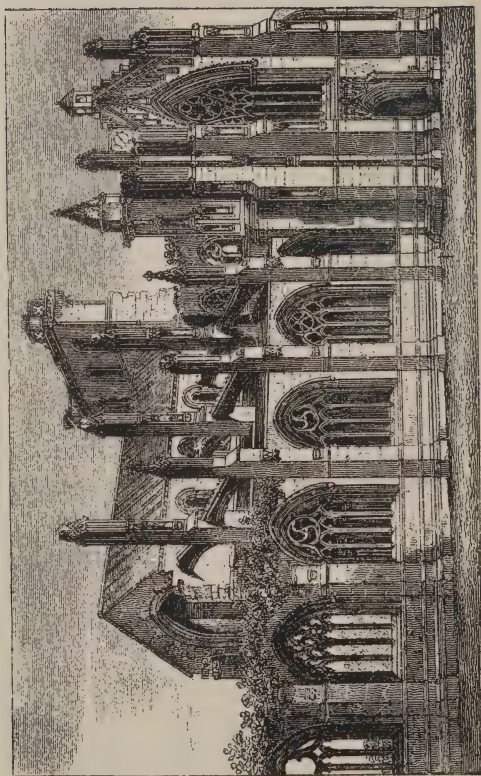
The town of Kilwinning is noteworthy as having been the birth-place and cradle of Freemasonry in Scotland. The art and mystery, it is presumed, were introduced at the time of the building of the monastery by an Architect, or Master Mason from the continent, who brought a number of Operative Masons along with him to carry on the work. He resided here, and being approved a “gude and true” Mason, was chosen Master of the meetings of the Brethren. The Lodge Mother, Kilwinning, has been suitably upheld, from the earliest



SOUTH TRANSEPT AND ENTRANCE TO LODGE ROOM,
KILWINNING ABBEY.

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MELROSE ABBEY.

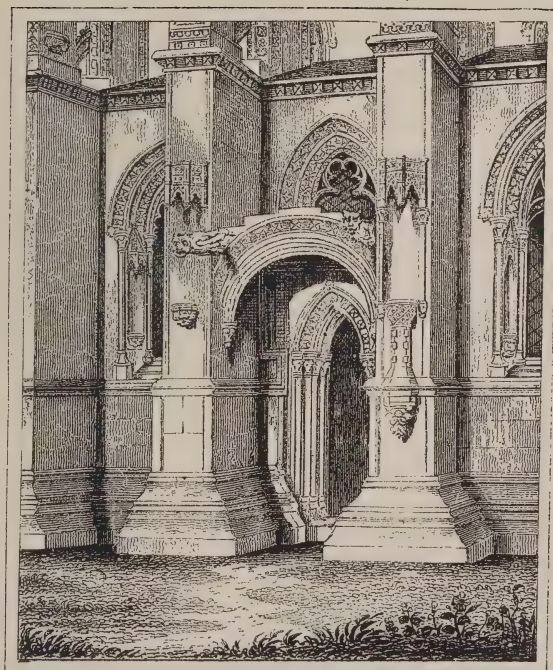
period of its erection to the present day, and has included in the roll of its members, the most eminent names among those of the gentry and nobility of the Kingdom.

The first members of the Fraternity appear to have been brought into that country, when Gothic Architecture was introduced into Britain. In order to encourage the emigration of Italian Artists capable of understanding the erection of those religious structures, the Pope of Rome conceived the idea of creating corporations of Architects and Masons, endowing them with many privileges and immunities. The Fraternity possessed the power of taking Apprentices in the country in which they worked, and of admitting into their body such native Masons as they considered worthy of Brotherhood. They were empowered to settle the rates and prices of labor, by their own authority, uncontrolled by the municipal laws of the country in which their operations were required; and under the title of Freemasons, they became famous through Europe. A company of these foreign Masons, it is supposed, came from Italy for the purpose of constructing the Monastery of Kilwinning, and are said to have erected here the first regularly constituted Lodge in Scotland.

The precise date of the erection of the Lodge Kilwinning, and its early history, are involved in some obscurity, owing to the loss of its early records of the Fraternity. But it is generally and reasonably presumed that the

builders of the Abbey established the Lodge about the year 1140, although some writers claim an earlier date.

Laurie, in his standard "History of Freemasonry in Scotland, and Grand Lodge of Scotland," says :—"That Freemasonry was introduced into Scotland by those Architects who built the Abbey of Kilwinning, is evident not only from those authentic documents by which the existence of the Kilwinning Lodge has been traced as far back as the close of the fifteenth century, but by other collateral evidences which amount almost to demonstration. In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged, there was a continual demand, particularly during the twelfth century, for religious structures,—and consequently for Operative Masons,—proportionate to the piety of the inhabitants, and the opulence of the ecclesiastical establishments ; and there was no kingdom in Europe where the zeal of the inhabitants for Popery was more ardent, the kings and nobles more liberal to the clergy, or the church more richly endowed, than in Scotland. The demand, therefore, for elegant Cathedrals, and ingenious artists must have been proportionately greater in Scotland than in other countries ; and that demand could be supplied only from the associations on the continent. When we consider, in addition to these facts, that this society monopolized the building of all the religious edifices in Christendom, we are authorized to conclude that those numerous and elegant ruins which still adorn many parts



ROSLYN CHAPEL, SOUTH ENTRANCE.

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of Scotland were erected by foreign Masons, who introduced into this Island the customs and mysteries of their order."

It was probably about this time also that Freemasonry was introduced into England, but whether the English received it from the Scotch Masons of Kilwinning, or from other Brethren who had arrived from the Continent, there is no means of definitely determining.

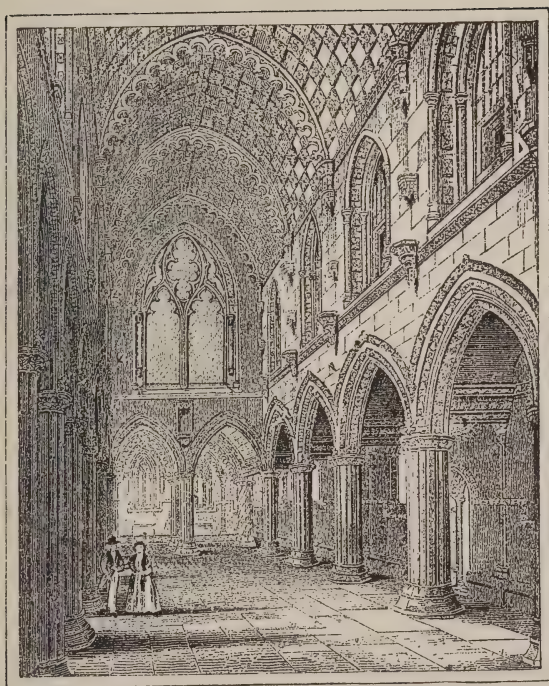
The priority, and the original supremacy of Kilwinning in the craft, from all that may now be gathered of the memorials of Masonry, would seem to be evident enough. Indeed the right of Kilwinning to priority and precedence in Masonry does not appear to have been questioned, until the union with the Grand Lodge, in 1807, when St. Mary's Chapel claimed precedence over the Mother Lodge on account of possessing older records of minutes, which, in justice to the Mother Lodge, as well as to the honor, interest, and advantage of the Grand Lodge, was not conceded.

The Lodge at Kilwinning long enjoyed the right and privilege of granting charters for the erecting of Lodges throughout the country. These were constituted under proper restrictions of adhering to the principles of true, old Masonry, with special injunctions to the Lodges to carry into practice that Harmony and Union characteristic of the Fraternity.

This continued to be the state and condition of Masonry in Scotland until the year 1736, when St. Clair,

of Roslyn, hereditary Grand Master over all Scotland, assembled thirty-two Lodges in and about Edinburgh, and resigned into their hands all right, claim, or title whatever, which he or his successors had to preside as Grand Master over the Masons of Scotland. The Brethren accepted his resignation, and took under consideration the proper Rules and Regulations to be observed in the election of a Grand Master, on the next St. Andrew's Day. The Grand Lodge was then constituted and erected on the thirtieth day of November 1736. The Mother Lodge, Kilwinning, not having acquiesced in the erection of the Grand Lodge, continued to hold an Independent Lodge as formerly, and to grant charters as usual. Several attempts were made to bring the parties together, and to unite in one body, the whole Fraternity of Scotland, but failed until the year 1807, when a committee of five brethren was appointed on the part of the Grand Lodge, and a committee of equal number on the part of the Mother Lodge, to bring about so desirable an object; and were invested by their respective constituents with full power for the adjustment of their Masonic differences. The committees met at Glasgow on the fourteenth day of October, 1807, and having exhibited and exchanged their respective powers, and considered the matter in dispute, agreed as follows:

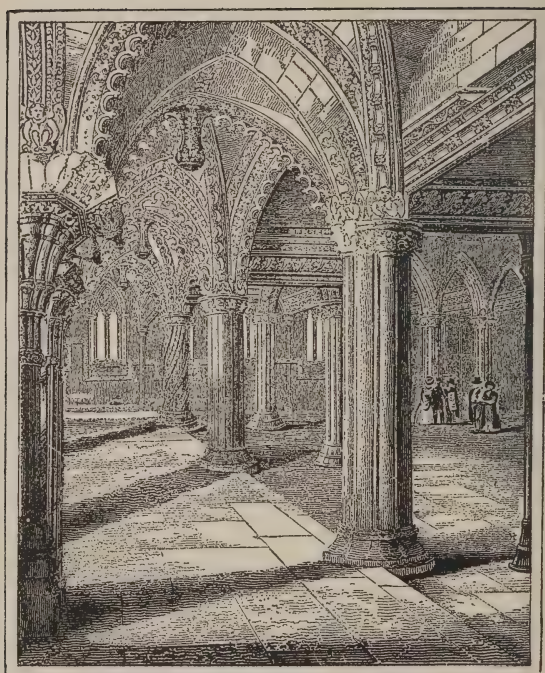
First: That the Mother Lodge, Kilwinning, shall renounce all right of granting charters, and come in, along with all the Lodges holding under her, to the bosom of the Grand Lodge.



ROSLYN CHAPEL, INTERIOR FROM THE WEST.

UNIVERSITY OF ILLINOIS

OF THE
UNIVERSITY OF ILLINOIS



ROSLYN CHAPEL, EAST SIDE.

Second: That all the Lodges, holding of the Mother, Kilwinning, shall be obliged to obtain from the Grand Lodge confirmation of their respective charters, for which a fee of three guineas only shall be necessary.

Third: That the Mother Kilwinning Lodge shall be placed at the head of the Roll of the Grand Lodge, under the denomination of Mother Kilwinning; and her daughter Lodges shall, in the meantime, be placed at the end of said Roll, and as they shall apply for confirmation,—but under this express declaration, that so soon as the Roll shall be arranged and corrected, which is in present contemplation, the Lodges holding of Mother Kilwinning, shall be entitled to be ranked according to the dates of their original charters, and of those granted by the Grand Lodge.

Fourth: That Mother Kilwinning and her daughter Lodges, shall have the same interest in, and management of the funds of the Grand Lodge, as the other Lodges, now holding of her; the Mother Lodge, Kilwinning, contributing annually to the said funds, a sum not less than two shillings and sixpence for each intransit, and her daughter Lodges contributing in the same manner as the present Lodges holding of the Grand Lodge.

Fifth: That the Master of Mother Kilwinning Lodge, for the time, shall be *ipso facto* Provincial Grand Master, for the Ayrshire District.

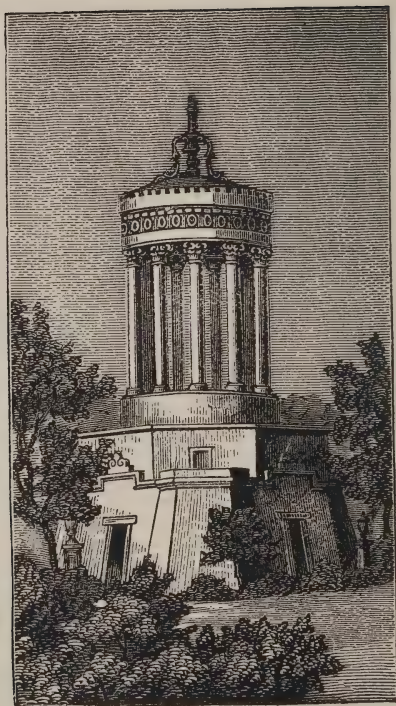
These five articles of agreement by the committees have been solemnly ratified and approved by both the

Grand Lodge of Scotland, and the Mother Lodge, Kilwinning, which puts at final rest all Masonic schism between the Grand Lodge of Scotland and the Mother Lodge, Kilwinning.

The records of the Lodge, and the public prints of the day show that since the above period, until the present time, the Right Worthy Master of the Mother Lodge, Kilwinning, convened and presided at all Provincial Grand Lodge meetings, and that those appointed by her members have conducted all public Masonic ceremonies, or granted authority to others to do so. Attempts have been made at various times since her union with the Grand Lodge to rob the Mother Lodge of her ancient and rightful precedence, but she has successfully resisted all such attempts. Her high antiquity commands for her the respect and veneration of all worthy craftsmen ; and Ayrshire Lodges in particular, exhibit that filial affection for the Parent Lodge, which is due to her exalted position,—a position secured by primogeniture, and maintained by her rare character and wide reputation for true Masonic work.

It will be interesting to notice, in this connection, the character, the range, and the multiform nature of the demands which have been made upon her by reason of her eminent standing, and by reason, also, of the widespread and favorable impressions concerning Freemasonry which she has inculcated upon the minds of all classes in Scotland.

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MONUMENT OF ROBERT BURNS.

During the present century the Mother Lodge has been called upon to perform many public Masonic ceremonies, which have been most honorable to the craft, and highly suggestive of the intimate relations existing between Freemasonry, the institutions, arts and sciences and the monumental structures of the world. She made herself necessary to the forwarding of all grand public enterprises, in church, state and society. She has performed ample work in laying foundation and memorial stones of churches, towers, public buildings for educational and other purposes, monuments, harbors, railway viaducts, bridges, as well as in the inauguration of statues erected to commemorate the national services of illustrious, distinguished and heroic Scotchmen, some of whom Ayrshire was proud to claim as her own. With what zeal, and devotion she entered upon her work, the Records plainly show. And it is a Record of which we, who bear her name, may at this distance be proud.

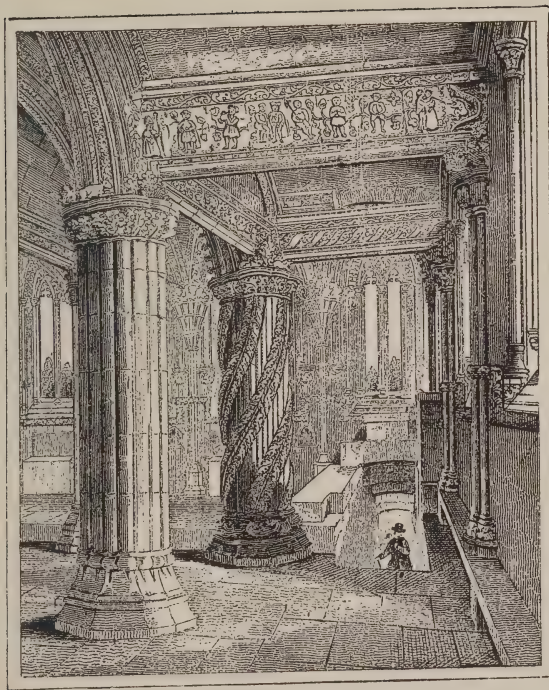
Among the notable ones,—and Mother Lodge indeed, made them all notable,—was the laying of the foundation stone of the Monument to the Poet, Robert Burns, on the banks of “Bonnie Doon,” near Alloway Kirk, and the “Auld Brig,” on the twenty-fifth day of January, 1820, being the anniversary of the great Poet’s birth. This elegant monument is one of the most imposing in Scotland, and its foundation-stone was laid with a display that marked the veneration which Scotland cherishes for her Poet-son, and on the part of the Masonic Fraternity,

with great zeal and affection for the name and memory of their Masonic Brother. The account of the procession and services of this memorable occasion is too long to be recited here, though full of intense interest. The Oration of the Grand Master was a just and eloquent tribute to the Brother to whom the monument was to be reared. All the services of the day were of the highest order, and brought renown to the faithful and zealous workers of the Masonic Guild.

Two years prior to this, the Mother Lodge conducted the services in laying the foundation-stone of the county buildings of Ayr, with ample Masonic customs. On the 28th day of March, 1828, she laid the foundation-stone of the new spire and town-house of the town of Ayr, of which full notice appeared in the public prints.

On Tuesday, August 31, 1821, she conducted full Masonic services connected with the presentation of a Masonic Address to His Majesty, King George the Fourth, on the occasion of his August Coronation, which was as flatteringly received by His Majesty, as it was delicately and consummately offered.

Let me here recite to you the Address offered on the occasion ; the Address from the Brother, to the King ; the Address from the Lodge to the Throne, that we may together see, with what brevity of speech, yet with what fullness of thought ; with what simplicity of phrase, yet with what elegance of diction ; with what brotherliness of kindness, yet with what retiring grace of



ROSLYN CHAPEL, APPRENTICE PILLAR.

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dignity; with what fraternal sentiment, and yet with what reverence, the Masonic Brotherhood, could address their Brother, the August Majesty of Great Britain! Here is the Address:

“Most Gracious Sovereign,—We, the Provincial Grand Master, Masters, Wardens and Brethren of the assembled Lodges of Ayrshire, approach your Majesty with our heartfelt congratulations on your Majesty’s late August Coronation, which solemnly sealed the constitutional compact between King and People.

“As Masons and Brethren of an Order in which due subordination is a vital principle, and to the observance of which we are bound by the most sacred obligations, it is our peculiar duty to feel and to acknowledge respectful and dutiful submission, to our Illustrious Grand Master, and the Patron of our Order, and such sentiments we shall ever cherish and maintain. But, as subjects, we offer to your Majesty our warmest declaration of faithful and loyal attachment to your Royal Person, and beg permission to express the delight which we, and all good subjects, must feel when we see a benign and patriotic Sovereign seated on a Throne of Justice and Mercy.

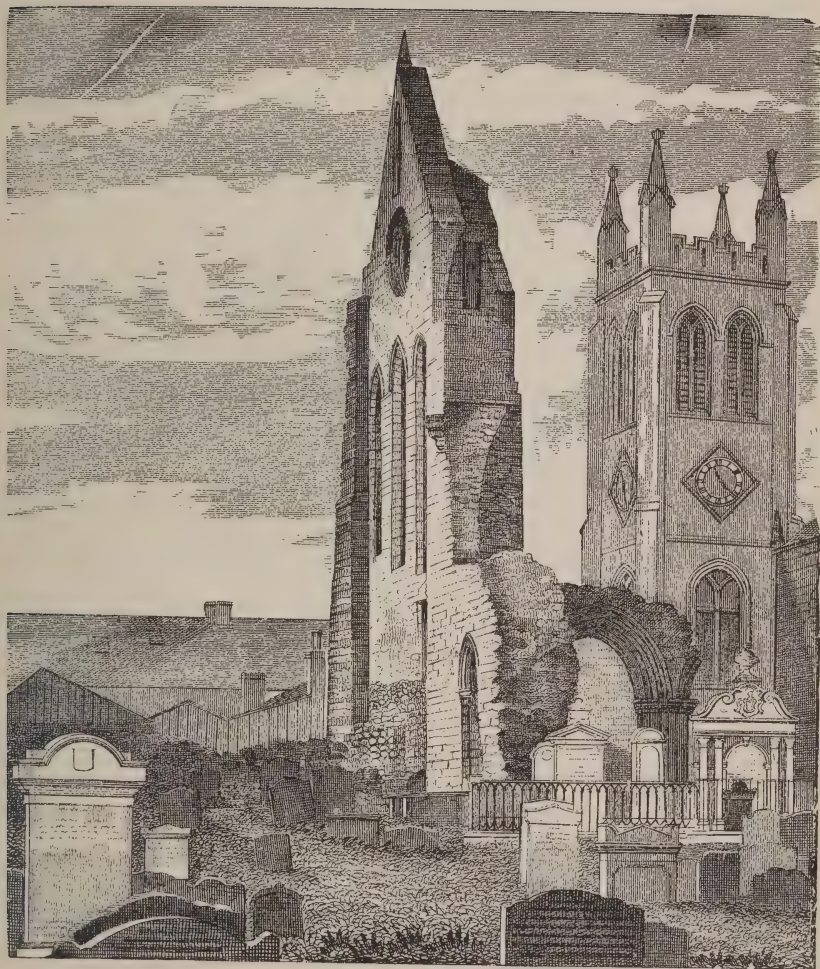
“It is our earnest prayer that your Majesty may long reign in health and prosperity, over a free, a loyal, and a happy people.”

The laying of the foundation-stone of the construction of the Androssan Harbor, was an event of vast impor-

tance to the west coast of Scotland, and took place with full Masonic services and honors on the thirtieth of July, 1806, in the presence of a vast concourse of spectators gathered from all parts of the surrounding country to witness the event. Let me here relate an anecdote concerning the real founder of this Harbor, Hugh, twelfth Earl of Eglinton. He was the son of Alexander Montgomerie, of Coilsfield, and succeeded his cousin Archibald, the eleventh Earl, in 1796. Hugh entered the Army in 1756, and saw considerable service during seven years which he spent in America. On his return home from the American War of the Revolution—then Colonel Montgomerie—he was annoyed very much by the questions of his mother, whose maternal fondness could never be satisfied with the narration of the toils and perils to which he had been exposed. More than usually teased on one occasion, he good-humoredly replied:—"Deed, Mother, to tell the truth, the greatest difficulty and annoyance I experienced, was, when endeavoring to clear a fence, I happened to leap into a close column of very long nettles!"

On the twenty-first of December, 1814, was laid the foundation-stone of the new tower of Kilwinning, on the site of the old tower which fell after standing nearly seven centuries. Enclosed in one of the bottles deposited in the foundation of the tower, was the following record:—

"The Abbey of Kilwinning was founded in the year 1140, by Hugh de Morville, an opulent and powerful Baron, Lord of Cuninghame, and Lord High Constable



RUINS AND NEW TOWER, KILWINNING ABBEY.

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of Scotland. It was dedicated to Saint Winning. In the year 1560, Alexander, Earl of Glencairn, in consequence of an order from the Estates of Scotland, in a great measure demolished this venerable and magnificent Monastery.

“ This Monastery is remarkable for having been the original seat of Freemasonry in Scotland, the order of which was patronized by King James the First, and likewise for a Society of Archers, which has existed since the year 1488. The Tower,—the only entire fragment remaining of the Abbey,—was repaired in the year 1789, by the Eglinton family at considerable expense, to whom it has belonged since the Reformation; and after having withstood the ravages of time for nearly seven hundred years, it fell on the second of August, 1814, and the remainder being removed, this Tower was begun to be erected upon the same site, under the patronage and patriotic exertions of Hugh, twelfth Earl of Eglinton.”

The Records of Mother Lodge contain also an account of the laying of the foundation-stone of a steeple and town-house, in Saltcoats, on the fifteenth of September, 1825.

Also, that of the new pier at Largs.

Also, of the new 'St. Marnock's Church, at Kilmarnock, on the twenty-first of August, 1834.

That of Ballochmyle Bridge on the Cumnock extension of the Glasgow and Ayr Railway, September 5, 1846. The services on these occasions, were of ample

form, and delivered with great impressiveness. What is most striking in all these and other Masonic services and work, by Mother Lodge, is the fullness of prepared and eloquent addresses, together with finished odes, and songs, of rare composition, and of great Masonic and national significance. The work was all well and completely done, with integrity and manifold honors.

On the sixth of August, 1844, Mother Lodge, and through her, all the Masonic Lodges in Ayrshire, were invited to take part in the welcome given to the Sons of Scotia's Immortal Bard, on the banks of "Bonnie Doon."

" Hail favored Son of Scotia's deathless Bard !
It must rejoice thy heart, make glad thine eyes,
To see the honors men at length award
Thy ill-requested sire."

There were seventeen Lodges present with Mother Lodge on the occasion; and the procession, Masonic and civic, was of vast length, and was witnessed by crowds of people all along the line of march.

When the procession reached the triumphal arch of the "Auld Brig," venerable and grey with age, the bands struck up the air of "Welcome Royal Charlie," while the procession, uncovering, and lowering their flags, passed over on the rustic bridges in front of the platform, whereon the sons of Burns, his sister, Mrs. Begg, her son and two daughters were elevated. On entering the field, the bands played "Duncan Gray," followed by

the "Birks of Aberfeldy." A large circle was then formed around the platform for the musicians, and the whole company, led by professional vocalists, joined in singing "Ye Banks and Braes o' Bonnie Doon," and "Auld Lang Syne."

Lord Eglinton delivered the great address of the occasion, notwithstanding the fact that Christopher North, the "old man eloquent" was there. The words of the Noble Peer, are reported and preserved in full, and the Address is a tribute of marvellous beauty and power to the memory of Burns.

On the twenty-fifth of January, 1847, was laid the foundation-stone of a new hall, connected with the old and revered cottage of Burns, for the better accommodation of visitors and parties of pleasure, resorting to the home of Burns, during the summer season.

" All ask the cottage of his birth,
Gaze on the scenes he loved and sung,
And gather feelings, not of earth,
Those fields and scenes among.

" They linger by the Doon's low tree,
The pastoral Nith, and wooded Ayr;
And round thy sepulchers, Dumfries, —
The Poet's tomb is there.

" But what to them the sculptor's art,
The funeral column, wreath, and urns,
Were they not—graven on the heart—
The name of Robert Burns!"

— *Wordsworth.*

The stone was laid by the Grand Master of Mother Kilwinning, assisted by the Grand Wardens. The Address by the Grand Master, when the box was deposited and the stone laid, though brief, was very grave, eloquent, and impressive. I take the liberty of reciting it here,—he said:—

“ This is a day of happy omen ! On the morning of this day, eighty-eight years ago, amid the wild fury of elemental war, the cry of a new-born child was heard in yonder cottage,—the first gleam of a radiant star, guided our northern horizon. Thirty-seven years afterwards, the “ Man of Scotland,” closed his eyes amid the strife of an angrier storm. But the splendor of that bright luminary became more radiant still ; and here I congratulate you on our meeting amid the full blaze of its undiminished and undecaying light. Scotland regards it still as the fairest gem of her northern sky,—as her own peculiar star ! Cheered by its influence, I anticipate splendid results from the proceedings of this day. Another charm will be added to the attractions of this sweet and hallowed spot ; another monument will be raised to the power of genius ; another tribute will be paid by repentant Scotland to the memory of one of her mightiest sons. Further still, I believe and trust that this hall will yet become the repository of rich and rare specimens of painting, sculpture, and other works of art, which many of Scotia’s sons, will be only too proud to deposit in such a hallowed spot. In conclusion, brethren,

may the Great Architect of all, vouchsafe the happiest results we can anticipate from the work we have so auspiciously begun."

On the fourth of August, 1848, was laid the foundation-stone, together with the inauguration of the Sir James Shaw Monument, at the Cross of Kilmarnock. Sir James had been born and reared among the humbler classes. But by the strong arms of virtue and resolution, he reached the pinnacle of civic honors in the Metropolis of the British Realm,—being elected Lord Mayor of London in the year 1805. In 1809, he was created a Baronet, by His Majesty, George the Third. But,—

“ The rank is but the guinea-stamp,
The man’s the gold for a’ that.”

After the beautiful and impressive ceremony of laying the foundation-stone of the monument, the pedestal was immediately fixed, and the statue of Sir James lifted to its place thereon, when the craft was called from refreshment to labor again, and proceeded to the work of inaugurating the completed monument, in the presence of masses of people, thronging the Cross of Kilmarnock. The Records say, that :—

“ About five minutes past one o’clock, reading from the dial-plate of the time-honored Low Church-Steeple, the obstructions surrounding the statue were removed, and the statue itself uncovered. It was then that joy was raised to rapture. Three cheers, loud and long,

burst from the vast assemblage. They had but just softened away, like the whisperings of the summer wave, when another and a louder cheer hailed the glorious triumph of art, through the genius of the Sculptor Filians. The Instrumental Band discoursed the sacred air—"All people that on earth do dwell,"—strains of sweet music which finely soothed and subdued the enthusiasm of the assembly, and imparted a reverential grace to the imposing scene. The Most Worshipful Grand Master then requested Rev. Mr. Graham of Wallacetown to invoke a blessing. I cannot forbear quoting to you this brief prayer, of singular beauty and directness and devotion:—

"Blessed God—the Sovereign Ruler, and Architect of the Universe,—we bless Thee at this time for all that Thou hast done for us. Our bodies are Temples of Thine, fitted for Thy service. The Earth is also Thy Temple, and the visible frame-work of Creation. In these Temples, Blessed Intelligences praise Thee; and in unison with them, at this present do we also lift up our song of praise. Especially do we thank Thee, for bringing to a successful issue the undertaking that has assembled the Brotherhood together. The Corner-stone was laid in Thy fear, and without injury to any; the Head-stone also has been brought forth with shoutings, and we now cry, Grace! Grace unto it. May the people here and elsewhere, be blessed by Thee. As order and harmony characterize our Brotherhood, may like harmony

and good-will soon characterize also, all the families of men. All being Brethren, and Christ, the Lord of All, our Elder Brother,—May He bless the whole Fraternity of Freemasons everywhere. The Queen, upon the Throne, and all connected with her, may He preserve ; saving to us our blood-bought institutions, from anarchy on one hand, and from ruthless despotism on the other. May He pardon our sins, and bless us in time, so that throughout eternity, we ourselves may become living stones in that Spiritual Temple, of which Christ is the Chief Corner, Amen! ’’

A most interesting and impressive occasion, was the inauguration of the monument erected in honor, and to the memory, of General James George Smith Neill, a hero of Lucknow, and a brave General of the Realm, of rare renown and prowess. This ceremony took place on Tuesday the thirteenth of October, 1859, in Wellington Square in the Burgh of Ayr. The services included an address of presentation of the monument into the hands of Lord Eglinton, Lord Lieutenant of the County ; the “Masons’ Anthem,” performed by the band of the Sussex Militia ; Prayer, by the Grand Chaplain, Rev. Dr. Campbell, of Kilwinning ; “Old Hundred,” performed by the band ; the inauguration of the monument, with solemn, ample, mystic ceremony, by Sir James Ferguson, Provincial Grand Master, and Grand Master of Mother Lodge ; which being done, duly and truly, he declared the statue finished in true Masonic form ; “Rule

Britannia" by the band; address by the Provincial Grand Master to the Lord Lieutenant; the eloquent response of his Lordship—the Earl of Eglinton; the services closing with courtesies, thanks and cheers.

The inauguration of the Eglinton Statue at Ayr, took place, Saturday, October 21, 1865, and was an occasion of remarkable character. The monumental statue was erected in honor of Archibald William, thirteenth Earl of Eglinton. His memory was haloed and revered amongst all the people, who gathered in throngs to witness the unveiling of his statue.

“ His life was gentle; and the elements
So mixed in him that nature might stand up
And say to all the world—this was a man.”

The morning of the eventful day broke bright and fair, and the entire day was propitious and beautiful. It was a glad holiday. The principal public establishments in most of the large towns, and many of the trades in the neighborhood completely suspended business and work. The procession was a grand display, and was completely appointed. The presentation address was made by Lord Colville, of Culcross. It made most touching reference to his dear intimate friend, the noble Earl of Eglinton. In closing his address, he said,—

“ A more noble, generous, honest man never lived on this earth; and in his untimely end, not only his private friends, but the community at large sustained a loss,

most grievous. I beg now to hand over to the *ex officio* trustees,—the Marquis of Ailsa, the Lord Lieutenant of the County; Sir James Ferguson, the Member for the County; and the Provost of Ayr,—the statue which has been erected to your late Lord Lieutenant, the Earl of Eglinton.” The Masonic ceremony was then commenced by prayer—the Rev. John Sime of Kilwinning offering an appropriate and impressive petition remarkable for its sincere, intelligent and spiritual devotion. “Old Hundred,” was performed by the band; an address by the Provincial Grand Master, followed. At the close of the address, the statue was uncovered amid the most enthusiastic applause of the vast assemblage, the band at the same time playing the national anthem, the troops presenting arms, and the Ayr Artillery Volunteers firing a salute from their battery.

When silence was restored the Marquis of Ailsa delivered an address, accepting on behalf of the trustees, the statue from the memorial committee. Then followed addresses from Mr. Boyle, of Shewalton; Provost Macneille; Professor Anderson, of Glasgow University; the Earl of Eglinton, son of the Lord, to whom the statue was erected, who in a few well chosen, delicate words, expressed the profound gratitude of his family, for the high respect paid by the people to the memory of his father; then followed an address from Sir Edward Blair. After which the National Anthem was again performed by the band, when the great assembly dispersed.

Let me now only name to you some of these events, without pausing to remark upon them :

The foundation-stone of a new Parish Church, at Cumnock, was laid on Monday, May 1, 1864.

That of the new Bridge, over the Nith, at New Cumnock was laid on the 6th of August, 1863.

The foundation-stone of the new Reformed Presbyterian Church at New Cumnock, was laid Saturday, June 29, 1867.

Of the Fever Hospital and Infirmary, at Kilmarnock on Friday, September 27, 1867.

Of Newton-on-Ayr Parish Mission House, Friday, June 5, 1868,

Of the Croft-head and Kilmarnock Extension Railway Viaduct, at Lainshaw, Stewarton, Monday, August 10, 1868.

Of a new Parish Church, at Dalry, Wednesday, May 10, 1871.

Monday, May 22, 1871, the Memorial-stone of the New United Presbyterian Church, Coatbridge, was laid by Mother Lodge.

That of West Kilbridge Parish Church, Saturday, August 10, 1872.

Of the new Public School, for the Parish of Old Cumnock, Thursday, August 19, 1875.

Of the new Public School at Kilwinning, Saturday, September 25, 1875. At this service, there were present and assisting, twenty-six Lodges of Freemasons, the

whole being conducted by the Provincial Grand Master, for Ayrshire District.

Saturday, November 20, 1875, the memorial-stone of the new Academy Public School, was laid.

The foundation-stone of the new Harbor of Ayr, was laid September 19, 1876; thirty-one Lodges assisting.

All of these events were marked by full Masonic services, amply rendered; in every case under the direction of Mother Lodge.

On Saturday, September 14, 1878, the memorial-stone of the Burns Monument at Kilmarnock was laid. I must give you, in closing these notices of the work of Mother Lodge, a brief of the Record of this eventful occasion. An immense concourse of people assembled to witness the ceremonies. One hundred Lodges of Freemasons were present to participate in the services, the names of which are given in the Record. In opening the grand ceremony, the Depute Provincial Grand Master said:—They were assembled that day for a very important purpose, and, as Brethren of the Craft, they could not at such a time forget that they were commemorating the memory of one who was not only a great man, but also a great and good Mason.

The Provincial Grand Secretary then said that he had been requested by the Right Worshipful Master of St. James', Tarbolton, No. 135, to present to the Depute Provincial Grand Master, to be used for the work of that

day, the mallet of the Lodge, which, when in his capacity of Deputy Master, Brother Burns had handled, at least twenty - one times. Brother Cochran - Patrick, having accepted the same, observed that it certainly gave the proceedings of the day, an enhanced interest, that they had been intrusted for the occasion with the very mallet which the Poet had wielded, as Master of his own Lodge.

The Procession moved in the following order :—

Body of Police.
The Burns Monument Sub-Committee.
Carters.
Town Council and County Gentlemen.
Burns Monument General Committee and Burns Club.
Fifth Battery Ayrshire Artillery Volunteers.
First Ayrshire Rifle Volunteers.
Iron Trade.
Good Templars.
Odd Fellows.
Tailors.
Free Gardeners.
Foresters.
Ironers and other Wood Workers.
Operative Masons.
Chimney Sweeps.
Operative Gardeners.
With One Hundred Lodges of Freemasons, and the
Provincial Grand Lodge of
Ayrshire.

The ample service of the Order was observed with opening address and presentation of the silver trowel to Brother Cochran - Patrick, Provincial Grand Master, by Right Worshipful Master Turnbull, Chairman of the Monument Committee. The address of presentation, and the response of the Provincial Grand Master, are given in full, and are worthy memorials of the grand event which called them forth, and illustrious examples of Masonic literature and work. Then followed the prayer by the Provincial Grand Chaplain. After which, the usual records and memorials were deposited in the cavity of the stone. The inscription on the brass plate placed over the deposit was as follows:—

By the favor of Almighty God,
On the fourteenth day of September,
Anno Domini
One Thousand Eight Hundred and Seventy Eight,
Of the Era of Masonry 5878,
And in the Forty Second Year of the Reign
Of our Beloved Sovereign, Victoria,
The Memorial-Stone of this Monument,
Erected by Public Subscription in honor of the genius of
ROBERT BURNS,
Scotland's National Poet,
Was laid by R. W. Cochran-Patrick, Esq.
Of Woodside, Beath,
Right Worshipful Depute Provincial Grand Master for
Ayrshire,
Attended by numerous Masonic Lodges
According to the Ancient usages of Masonry.

After the band had played "Old Hundred," the workmen were brought forward, and these having completed the operative part of the ceremony, the Depute Provincial Grand Master spread the mortar in a workman-like manner, with the trowel. The stone being lowered, the Acting Provincial Grand Wardens severally applied the Level and the Plummet; and the Substitute Provincial Grand Master having applied the Square, the Depute Provincial Grand Master said:—

"Having, my Right Worshipful Brethren, confidence in your skill in our Royal Art, it remains for me now to finish this work."

Whereupon he gave the stone three knocks, saying:

"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and on the happy completion of the work, of which we have now laid the Memorial-stone; and may this Monument be long preserved from peril and decay."

The "Masons' Anthem" was then performed by the band.

On the music ceasing, the Depute Provincial Grand Master strewed corn and flowers on the stone, and poured thereon wine and oil, conformably with ancient custom. Then followed eloquent and elaborate addresses by the Provincial Grand Master, and Provost Sturrock, when the great crowd dispersed. The procession was re-formed, and marched to the Cross, where they separated; and having accomplished good and true

work, they received their wages, and none went away dissatisfied.

I have, dear Brethren of Kilwinning Lodge, presented you with this statement from the Records of Mother Lodge, of her constant and varied work, in order to show the estimate which is placed upon good Masonic Work in Scotland, and the demand which is laid upon the good and true Masons of Scotland for aid in the inauguration of grand works of Art, monumental structures, and enterprises of great moment for adornment and use.

Mother Lodge, Kilwinning and the faithful Lodges in her train have had no idle time upon their hands, and have been engaged in no mere and fruitless holiday shows. As Masons they are and have been workers, as these Records duly represent. All their work, besides, was serious, consummate business, performed with dignity, grace, and honor; creditable, in history and memory, to the events which they celebrated, and to the grand, deep ministry of the Masonic Fraternity.

All the services, of which I have made notice to you, are recorded as being Masonic, and in ample form. From first to last, on every occasion, the work commanded the attention and the intense regard of Kings, Princes, Nobles and People. Churches, Halls, Academies, School-Houses, Bridges, Piers, Memorial Monuments of the great and the good of Events and of Men, Statues of National Heroes and Bards,—whatever the occasion, the Masonic Work was thorough,

grave, dignified, eloquent and impressive. Nothing,—not a word, or line, or movement, was trivial, or idle, or vain. The banquet occasions, connected with public official Masonic service were full of cheer and gladness, but were occasions of full and grand address, original odes and songs, and utterances in various forms, which have passed into their permanent place in the literature of the Fraternity, and become in many instances, the National heritage.

In all of which, they are not only an example to us on this side of the sea, but may I not add, that their constant and faithful work, and the high appreciation in which their service is held, reflects some shadows of reproof back upon us.

For however large our numbers as Masons,—however full may be the display we sometimes have opportunity to make before the people,—have we not failed of employment in the grand work of Freemasonry, such as is displayed in the Records of Mother Lodge, Kilwinning? Have we not an over-weight of holiday exhibition, without any adequate balance of serious Masonic business in the great world of structure around us? Are our mysteries materialized to the eyes of the people, in the varied labors of our art? Are our orators and poets in demand for great public occasions as they should be, and are we identified with the progress of the arts and sciences, and leaders, as we should be, in the foundation of the fabrics and structures which exhibit the architecture of the age,

and of the monuments which are erected to commemorate the royal men, and the beneficent deeds of the Nation?

These are questions which I have asked of my own consciousness, as I have traversed the grand history and work of Freemasonry in Scotland, under the wise guidance of Mother Lodge, Kilwinning!

I had the pleasure of visiting the present Lodge, Kilwinning, and of forming the acquaintance of some of the prominent brethren and officers of her body. They gladly hailed and welcomed a member of the Cincinnati Kilwinning; and in return for their generous and fraternal courtesies, I could but assure them of our high appreciation of Mother Lodge, Kilwinning, and offer them our best and most earnest wishes for their prosperity.

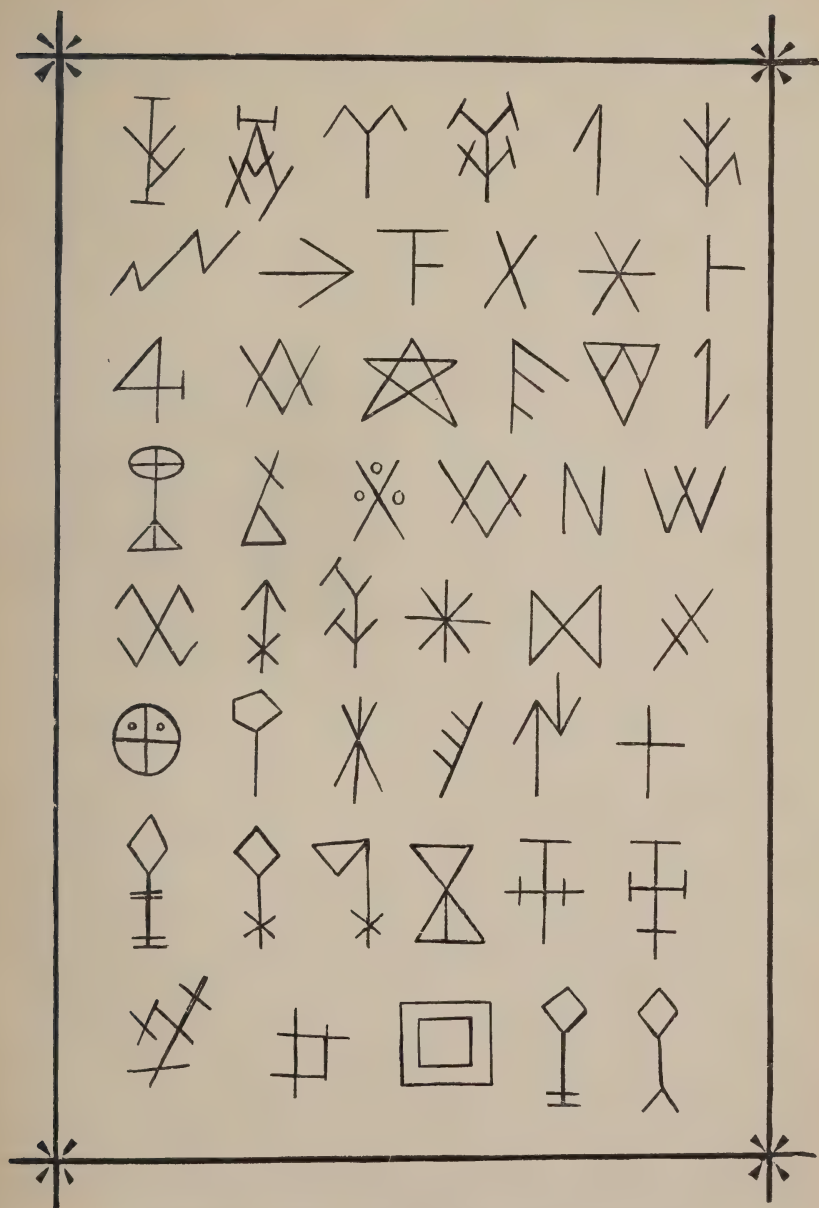
I shall never forget my visit; and I shall always be grateful that I had the opportunity of fulfilling my long-cherished desire. And to the very last this pleasure shall remain with me with increasing zest, as increasing time and distance shall

—“lend enchantment to the view.”—

Thus, Brethren of Kilwinning Lodge, Cincinnati, I have endeavored to trace, with, I hope, some degree of success, the history of Mother Lodge, from whence we have derived our name. It has been a peculiar pleasure to me, to put together these facts and statements, based upon my personal observation, and gathered from approved

records. Another could have done the work much better, I am only too well aware. But as a Mason, and Workman, I had to bring to you from the quarries such work as I have been able to do. The work we do may seem but small, even insignificant; but still it is work, nevertheless; and we are content to bring it to the overseers, and shall be satisfied with such wages as we may receive. The slightest mark we make in the work we are doing upon the Great Temple shall live on if it bears the impress of faithfulness, and is good and square.

As I stood among the ruins of the ancient Abbey of Kilwinning, and looked upon the mouldering pile, and examined the standing or fallen fragments, which the hands of our very ancient Brethren had handled, and chiseled, and placed in their positions, I could not but be deeply impressed with the Masons' Marks which were cut upon the stones, varied and numerous, and beautiful many of them, in design. When those stones shall have crumbled to dust, those Marks will live in the memories of those who have reverently looked upon them, and in the memories of those to whom the eye-witnesses have communicated them. They can never be utterly effaced. Their mysterious language and deep meanings of Fraternity can never die. And so, when I stood within the Chapter House of the old Abbey, where in all probability the Craft used to meet for serious deliberation in the long centuries past, and looked upon its arched entrance-way, and a great part of the wall, which are still there, I



MASONIC MARKS ON THE CRUMBLING RUINS,
KILWINNING ABBEY.

felt how strongly marked with enduring life is every thing to which a true and good man and Mason puts his hand in Faith, Love, and Brotherhood. For even in the midst of decay and dust, an Immortal Life seems to be put on, as the old form passes away, and the resurgent spirit witnesses for an unending result of earnest work, and a perpetual reward of faithful labor.

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